

BOSTON RECORDER.

BOSTON, TUESDAY, APRIL 1, 1817.

VOL. II.

GEN. MISCELLANY

FOREIGN.

OF REV. JOHN ELIOT,
of the North American Indians.
Continued from page 49.]

the labor among the Indians
to be widely extended. On
a journey with some friends,
of the years far as Cape
other business, he embra-
ced the opportunity of preaching to the
of the Indians. He found,
much difficulty in making him-
self understood, the dialect varying very
much, and the Indians being wholly unused
to the subject of religion.
However, of interpreters, and
contrived to become intel-
ligent, and, indeed, an admirable
disciple, himself to his hear-
ers, as his friends testify,
in the explanation
of the Indians, as much
as he could in the Indian tongue.
His customary instructions
were, after fervent prayer for
the blessing on his labors, he at-
tended to the regular order,
the catechizing of the children;
the adults themselves were
instructed, and enabled to teach
the children at home.
The preaching of the word, in all
its branches; to which many
of the Indians were attentive,
and many of them had arisen.

the hearing and answering of
questions; which was a great
encouragement to them the accu-
racy of Divine Truth.

regular use of Admonition and
as a means of instruction and
deserves particular notice.
His efficacy should awaken others,
among Christian or Heathen
to the proper use of it. We
Mr. Eliot's own account of his
labors.

on any occasion, we go to
and censure; unto which
themselves reverently and
and some of them penitently
their sins with much plain-
ness, without shiftings and excuses.
In two or three particulars,
named Wampunow, being in
on some light occasion, beat
him, which was a very great offence
now (though in former
times very usual) and they had
against it, and set a fine up-
on him, which he was publicly
before the assembly, which was
day, for our Governor and
English were then present.

wholly condemned himself,
excuse; and when he was
in the presence of his wife
and not in the least blame her,
and when the quality of the
of the Indians, that it was cruelty to his
and against God's command-
ment that passion was a sin, and
aggravated by such effects, yet
ready to pardon it in Christ, he
face to the wall and wept,
with the penitent and melting
of the man, that a much affect-
ed in a Barbarian, and all did
only this remained, that
their law, notwithstanding
and required his fine,
he willingly submitted.

case of admonition was this:
the sachem, had a son of
15 years old, who had be-
come disobedient and rebel-
lous to his father and mother;
and they did blame him, but
not his admonition. Before I
arrived, when I catechized
him, he should say the Fifth
Commandment, he did not freely say
"Father," but wholly left out
the word, and so he did the Lecture-
r. It is next to impossible
to speak in a new
of speech in a new
begin by demon-
strating immediately
an interesting
school open
until nine in
Messrs. Fuller
of Old- South.

Grammar
fully inform
that he contin-
science of Eng-
proved system
with verbal in-
the medium of
Grammar by
to strangers
of the want of
of Grammar
demonstrate
of speech, after
months in
It is next to
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begin by demon-
strating immedi-
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of Old- South.

When travelling through the wild
parts of the country, without any English
friend or companion, he has been often
barbarously treated by the Natives. The
Powaws and Sachems were like ene-
mies of the Truth: both Priests and
Princes being fearful of losing their in-
fluence and their gain.

We will touch a little on these points.
Opposition from the Powaws, or Priests.

The Powaws held the people in great
subjection. They professed themselves
physicians for soul and body: they both
administered medicine, and addressed
their deities for a blessing. They bowled,
and danced, and employed a multitude
of charms, for the recovery of the sick;
and it was the common belief of the
poor natives, that by their familiar con-
verse with the invisible world, they could
either heal or destroy, some particular
cases excepted, wherein the Deity was
inexorable. Even the new converts re-
tained this persuasion; believing, how-
ever, that the God of the Christians was
a being of superior power to the God of
the Powaws.

of hardness of heart to his son; which
thing was not sudden to him, for I had
formerly in private prepared him there-
unto, and he was very willing to hear-
en to that counsel, because his con-
science told him that he was blamewor-
thy; and accordingly he did: he con-
fessed his main and principal evils of his
own accord. Upon this advantage, I
took occasion to put him upon confession
of sundry other vices, of which I knew
he had in former times been guilty, and
all the Indians knew it likewise; and I
put it after this manner: "Are you now
sorry for your drunkenness, filthiness,
false-dealing, lying, &c. which sins you
committed before you knew God?" Un-
to all which cases he expressed himself
sorrowful, and which example of the sa-
chem was profitable to all the Indians.
When he had thus confessed his sins,
we turned again to his son, requiring him
to confess his sin, and entreat God to for-
give him for Christ's sake, and to ac-
knowledge his offence against his father
and mother, and beg them to forgive
him; but he still refused. And now
the other Indians spake unto him sober-
ly and affectionately; divers of them,
one after another, and some several
times. At last he did humble himself,
confessed all, and entreated his father to
forgive him, and took him by the hand;
at which his father burst forth into great
weeping: he did the same also to his
mother, who wept also, and so did di-
vers others; and many English being
present, fell a weeping, so that the
house was filled with weeping on every
side, and then we went to prayer, in all
which time Cutshamaguin wept, in so
much that, when we had done, the board
he stood upon was all dropped with his
tears."

Our narrative has hitherto been chief-
ly grounded on two of the original
Tracts which, at the time, conveyed the
intelligence of his success to the pub-
lic. As we shall endeavor to method-
ize and arrange the information scat-
tered through the remaining Tracts, we
shall here enumerate their titles and
dates:—

"The Glorious Progress of the Gospel
among the Indians in New-Eng-
land." 1649.

"Light appearing more and more to-
ward the perfect Day." 1651.

"Strength out of Weakness." 1652.

"Tears of Repentance." 1653.

"A late and further Manifestation of
the Progress of the Gospel among the
Indians in New-England." 1655.

To these may be added a few others,
quoted by Neal.

These Tracts contain various letters
of Mr. Eliot. From these we shall
quote his own statements of his proceed-
ings; not always adhering, indeed, to
his exact expressions, but giving the
substance of his narratives.

His Labors and Sufferings.
Mr. Eliot continued his pastoral
charge at Roxbury; and labored much
with the Indians in his more immediate
vicinity, at Neponsetum and about Com-
cord. His exertions were not, however,
confined to a few places. He generally
took a Missionary Journey once a fort-
night; travelling into all parts of Mas-
sachusetts, and of the surrounding coun-
try, every where declaring the glad tid-
ings of salvation.

Having thus engaged in the instruc-
tion of the Indians, he pursued his ob-
ject with unwearied zeal through diffi-
culties almost incredible. On one occa-
sion, which may be taken as a sample of
the dangerous journeys which he made
through the dreary wilderness to his
scattered Indians, he says, "I was not
dry, night nor day, from the third day
to the sixth; but so travelled: and, at night
I pull off my boots, wring my stockings,
and on with them again, and so contin-
ued: yet God helped. I considered
that word, 2 Tim. ii. 3: *Endure hard-
ship, as a good soldier of Jesus Christ.*"

But these perils of waters and perils
in the wilderness were far less trying to
him than those perils by the heathen
which he had to encounter.

When travelling through the wild
parts of the country, without any English
friend or companion, he has been often
barbarously treated by the Natives. The
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cases excepted, wherein the Deity was
inexorable. Even the new converts re-
tained this persuasion; believing, how-
ever, that the God of the Christians was
a being of superior power to the God of
the Powaws.

Some of these men threatened with
death Hiaccomes, a Christian Convert
under Mr. Mayhew in the island called
Martha's Vineyard. They reminded
him that he knew their witchcrafts would
destroy him; and declared that they
would exercise them on him to the ut-
most, unless he returned to the religion
of his fathers. In the midst of a great
assembly of Indians, the power assumed
by the Powaws became a subject of de-
bate. After many stories had been told
in proof of their power, an Indian called
out, "Who is there that does not fear
the Powaws?"—Another replied, "There
is not any man who is not afraid of the
Powaws." The eyes of all present were
instantly fixed on Hiaccomes, who rose
from his seat, and undauntedly set their
power at defiance, declaring his firm
trust in God who controlled them all.
The whole assembly waited in dread
suspense, looking for signal vengeance
to overtake him; but seeing that he re-
mained unhurt, they changed their minds,
and began to congratulate him on being
delivered from the power of the
Powaws. Hiaccomes availed himself
of their favorable disposition; and ex-
horted them to repent and turn to God
with such effect, that more than twenty
renounced their superstitions and em-
braced the faith.

The Powaws were enraged at these
proceedings, and threatened the Praying
Indians with death; but Hiaccomes
challenged them to do their worst:
"Let all the Powaws," said he, "in the
island come together, I will venture my-
self in the midst of them. Let them
use all their witchcrafts, with the help
of God I will tread upon them all!"

Yet this fancied power of the priests
was a great hindrance to the progress of
Christianity. Though some of the con-
verts had courage, like Hiaccomes, to
set it at defiance, others were afraid to
appear openly against them. Mr. Eliot
observed a remarkable difference in
their looks, when the Powaws were pre-
sent, and when they were out of the way.

Opposition from the Sachems, or Chiefs.

The adversaries of this work were,
at first, found chiefly among the Powaws
and profane men. But a more deter-
mined opposition soon arose from another
quarter: the Princes began to take
alarm for their authority and their
revenues.

Mr. Eliot's statement of this matter,
the substance of which follows (See the
Tract entitled "Light appearing, &c." pp.
37—41.) places his difficulties in a
striking light, and marks his wisdom
and firmness in encountering them.

"The Sachems of the country are
generally set against us; and keep off
their men from praying to God, as much
as they can. They see that religion
will make a great change among them,
and cut them off from their former ty-
ranny: for they used to hold their peo-
ple in absolute servitude, inasmuch as
whatever they had, and themselves too,
were at their command. The language
of the Sachem was "All is mine!"—
now they see that religion teaches oth-
erwise, and puts a bridle on such usur-
pations.

His former manner was, if he wanted
money or desired any thing from any
man, he would take occasion to rage
and be in great anger: which when his
men did perceive, they would give him
all they had to pacify him: else his
way was, to suborn some villain to kill
him who refused. This keeps them in
great awe of their Sachems; and is one
reason why none of them desire any
wealth, because they get it not for them-
selves. But now, if their Sachem so
rage, and give sharp and cruel lan-
guage, they will admonish him of his
sin; and, as for tribute, some they are
willing to pay, but not as formerly.

These are great temptations to the
Sachems, which require in them a good
measure of wisdom and grace. Hence
it is, I suppose, that (having requested
the Court of Commissioners that a gen-
eral plan might be formed for the in-
struction of all the Indians in all parts,
and having told the Indians that I had
done so, and still in my prayers praying
for the Monohegens, Narragansets, &c.)
the Monohegen Indians were much
troubled lest the Court should take some
course to teach them to pray to God.
Unkus, their Sachem, accordingly went
to Hartford, where the Court sat, and
expressed his fear of such a thing, and
manifested great unwillingness there-
unto.

This temptation hath much troubled
Cutshamaguin, our Sachem. His
spirit was raised to such a height, that,
at a meeting after lecture, he openly
contested with me against our proceed-
ing to erect a town, and plainly told me
that all the Sachems in the country were
against it. When he did so carry him-
self, all the Indians were filled with fear:
their countenances grew pale, and most
of them slunk away. A few stayed, and
I was alone, not any Englishmen with
me: but it pleased God to raise up my
spirits; not to passion, but to a bold re-
solution; so that I told him that it was
God's work in which I was engaged,

that he was with me, and that I feared
not him nor all the Sachems in the
country, and that I was resolved to go
on do what they might. It pleased God
that his spirit shrunk and fell before
me; which when those Indians that
tarried saw, they smiled as they durst
out of his sight, and have been much
strengthened ever since. I have since
understood, that, in such conflicts, they
account him that shrinks to be conquer-
ed, and the other to conquer: which,
alas, I knew not, nor did I aim at such a
matter, but the Lord carried me beyond
my thoughts and habit.

After this brunt was over, I took my
leave to go home, and Cutshamaguin
went a little way with me. He told me
that the reason of his trouble was, be-
cause the Indians, who pray to God, do
not pay him tribute, since they have so
done, as formerly they did. I answered
him, that, once before, when I heard of
his complaint that way, I preached on
that text, *Render unto Cesar the things
which are Cesar's, and unto God the
things which are God's.* He said it was
true that I taught them well, but that
they would not in that point do as I
taught them: and he assured me that,
on this account, all the Sachems set
themselves against praying to God."

Alarmed at this declaration, lest the
Praying Indians, by unjustly withhold-
ing what was due to their rulers, should
dishonor Christianity, Mr. Eliot investi-
gated the matter, and found the com-
plaint utterly groundless.

"But the bottom of his complaint
(says Mr. Eliot) lieth here: formerly
he had all, or what he would: now he
hath but what they will, and admonitions
also to rule better: and he is provoked
by other Sachems, and by ill counsel,
not to suffer this, and yet he doth not
know how to help it. Hence arise his
temptations, in which I do very much
pity him.

Having this information how cause-
less his discontent was, I thought it a
difficult thing to ease his spirit, and yet
to clear and justify the people. On the
next day of our meeting, I preached on
Satan's temptation of Christ by the love
of the world, and applied it wholly to
his case. Afterward we had conference
on the matter, and gave him the best
counsel we could. A great change
took place in him, and his spirit was
very much lightened. This appeared
both in his countenance and behavior,
and he hath carried all things fairly ever
since.

But the temptation still doth work
strongly in the country; the Sachems
opposing any who desire to submit
themselves to the service of the Lord.
Some, who began to listen, are quite
gone back; and some, who are inclined
to attend, are kept away. Last Lec-
ture-day one came in, and submitted
himself to call on God, and said that he
had been kept back half a year by op-
position, but now at last God had embold-
ened him to break through."

Innumerable were the affronts that
Mr. Eliot met with in his Missionary
Work. Sometimes the Sachems would
thrust him out from among them, tell-
ing him he was impertinent to trouble
himself with them or their religion, and
that if he came again, it should be at his
peril; but his usual reply was, "I am
about the work of the great God; and
my God is with me: so that I fear nei-
ther you nor all the Sachems in the
country: I will go on; and do you
touch me if you dare!" The stoutest
of them have, on these occasions, shrunk
and fallen before him!

Some of these enemies brought on
themselves swift destruction.

"It was particularly remarked (says
Dr. Mather) in Philip, the ringleader of
the most calamitous war that ever they
made upon us, our Eliot made a tender
of the Everlasting Salvation to that
King: but Philip entertained it with
contempt and anger; and, after the In-
dian mode of joining signs with words,
he took hold of a button upon the coat
of the reverend man, adding, That he
cared for his Gospel, just as much as he
cared for that button. The world has
heard what a terrible ruin soon came
upon that woful creature, and upon all
his people. The renowned Samuel
Lee is now pastor to an English congre-
gation, sounding the praises of Heaven
upon that very spot of ground where
Philip and his Indians were lately wor-
shipping the devil."

Such, indeed, was the hostility of the
chiefs, that they not only treated Mr.
Eliot in this rude manner, but banished
from their society all those of their own
people who embraced Christianity; and,
when they could do it with safety, even
put them to death. Nothing but the
formidable power of the English pre-
vented them from massacring all the
new converts; the dread of which pre-
vented some who were well inclined
from disclosing their sentiments, and
caused others to fly to the English for
protection.

Some, indeed, had courage to profess
the truth in the face of all opposition.
Hiaccomes, before mentioned, received,
on one occasion, a cruel blow from a

Sachem; and would have, perhaps, met
his death, if the English present had not
interposed. His own account, given in
the Indian manner, of his feelings on the
occasion, discovers a truly Christian
temper—"I have two hands," said he:
"I had one hand for injuries, and the
other for God: while I did receive
wrong with the one hand, the other laid
the greater hold on God!"

Some Advantages from this Opposition.

Mr. Eliot, who was ever attentive to
the workings of Divine Providence and
grateful for his mercies, remarks,

"By this opposition the wicked are
kept away from us, and from thrusting
themselves into our society. Besides,
it is now become some trial to come in-
to our company and call upon God: for,
beside the forsaking of their Powaws,
(which was the first trial,) and their old
barbarous fashions and liberty to all
sin, and some of their friends and kin-
dred; this is now added, that they in-
cur the displeasure of their Sachems:
all which put together, it cannot but ap-
pear that it is a work of God upon their
hearts which doth carry them through
all these snares. If, then, upon compe-
tent experience we shall find them to
grow in knowledge, and to love the
ways of the Lord the better according
as they come to understand them, and
to yield obedience to them, and to sub-
mit to this great change so as to bridge
lust by laws of chastity and to mortify
idleness by labor, what should hinder
charity from hoping that there is grace
in their hearts—a spark kindled by the
Word and Spirit of God that shall ne-
ver be quenched? And were these in a
fixed habitation, who could gainsay their
gathering together into a church? who
can forbid that they should be baptized?
I am persuaded that there be sundry
such, among whom the pure and holy
kingdom of Christ shall arise, and over
whom Christ shall reign, ruling them
in all things by his holy word."

(To be continued.)

SIXTEENTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

[Continued from page 49.]

Missions.

Before they survey the different sta-
tions of the Society, the Committee wish
again to call its attention to the plan of
Christian Institutions.

After noticing the advantages of these
Institutions, and the preparations mak-
ing for them in different stations, it is
advised—

It may be found expedient, with a view
to the greatest degree of influence on
Mahomedans and Heathens, to fix some
of these Institutions, under the protec-
tion of other Christian Powers, beside
that of our own country. Astrachan at-
tracted, in this view, the early attention
of the Society. The notice of the
Committee has been recalled to this sta-
tion; particularly by the letter of the
Rev. John Paterson, printed in the Ap-
pendix to the last Report: and it appears
to them to afford the most promising
sphere of action, with a view to the in-
troduction of Christianity into Persia, and
among the Mahomedans and Heathens
in general, in the northern parts of Asia.

Western Africa.

The extent of the Society's concerns
in this quarter, the new plans on which
it is entering, and the peculiar diffi-
culties of a local nature which still accom-
pany its exertions—these things induced
the Committee to determine on sending
thither a friend of the Society, in whom
they could repose entire confidence, that
he might examine into every part of its
concerns there,—obtain accurate infor-
mation,—apply a present remedy to any
evils which might have arisen,—form,
on the spot, his own judgment in respect
of future proceedings,—and return to
assist, by his counsel, the deliberations
of the Committee.

Such a friend the Committee very hap-
pily found in the Rev. Edward Bicker-
steth. To his exertions, while resident
at Norwich, the establishment and pros-
perity of the Norfolk and Norwich As-
sociation are very greatly indebted. With
a mind deeply impressed with the im-
portance of Missions, and a most entire
and hearty love to the Society and its
designs, Mr. Bickersteth accepted the
office of Assistant Secretary of the Soci-
ety. Having been admitted to Holy Or-
ders by the Lord Bishop of Norwich, he
most readily agreed, under circumstan-
ces of personal sacrifice which must en-
dear both Mr. and Mrs. Bickersteth to
the Society, to proceed to Sierra Leone
in execution of the wishes of the Com-
mittee. A special meeting was held at
the house of the Society, on Tuesday the
26th of Dec. to furnish him with suita-
ble instructions.

Mr. Bickersteth left Portsmouth on
the 24th of January, on board the Salis-
bury, Capt. Cready; having been detain-
ed there, by contrary winds, about
three weeks. On his return, he and
Mrs. Bickersteth will reside in the
house of the Society, and will take charge
of its concerns there.

The Report states the appointment of
the Rev. Wm. Garton to the Chaplaincy

POETRY.

From the Connecticut Mirror.

On the proposed plan of instructing the Deaf and Dumb.

A captive bird of plumage fair
Within a wry prison hung,
And silent too, it linger'd there,
While cheerful throngs around it sung.

No mark of restlessness, or rage,
Its motions, or its eye express'd,
As if the hand that clos'd its cage
Had pour'd submission o'er its breast.

But when o'er vale, and distant glade,
With flowers emboss'd, and verdure bright
Its pleas'd companions gaily stray'd,
With drooping head, it trac'd their flight,

Or when the glorious orb of day,
Blum'd the mountain, stream and dell,
It pensive mark'd how scant the ray
That glimmer'd through its narrow cell.

Love, with unwearied care, had toil'd
To lose the close barr'd prison gate,
But still bewilder'd, weak and foil'd,
Had mourn'd with tears its hapless fate.

At length, an hand with sacred skill,
Approach'd the captive to unbind,
And bid it range each flow'ry hill,
Free, unmolested, unconfin'd.

It came, o'er valleys rich and wide,
O'er lofty forests dark with dread,
O'er fields of other vast, to guide
The wanderer's wing, with rapture spread.

What though no sweetly warbl'd note,
Its joy or gratitude convey,
Though on the gale no sound must float
Of mingled harmony and praise.

Each changeful tone its spirit knows,
Is through the eyes' clear mirror given,
And on its varying plumage glows
The brightest, purest dyes of Heaven.

And if its happy flight attain
Congenial climes serene and high,
Ah! who can tell how sweet the strain
Of long imprison'd melody.

MISCELLANY.

DEAF AND DUMB.

Prospectus of the Connecticut Asylum for the education of the Deaf and Dumb.

The Directors of the CONNECTICUT ASYLUM for the education of the DEAF and DUMB, take this method of informing the public, that the course of instruction, under the immediate superintendence of the Rev. T. H. Gallaudet and Mr. Laurent Clerc, will commence on the 15th of April next. A convenient house has been procured for the temporary accommodation of the pupils, the domestic concerns of which will be conducted by the Rev. A. O. Stansbury and lady, whose care over the interesting family to be committed to their charge will, it is fully believed, answer all the reasonable expectations, and insure the warmest confidence of parental solicitude.

While the directors gratefully acknowledge the goodness of God in all the success with which He has been pleased thus far to crown their feeble efforts in his service, and while they would devoutly rely on Jesus Christ, the great Head of the Church, to make their future labors subservient to the best interests, both temporal and spiritual, of the unfortunate objects to be entrusted to their care; it is with deep regret, that they are under the necessity of pleading the poverty of the Asylum, at its very outset, as an obstacle in the way of receiving charity scholars, excepting from those few towns which have contributed to its resources. Very considerable have been the expenses which have necessarily accrued during two years past, in preparing one of our own citizens to superintend the course of instruction in the Asylum, by enabling him to visit similar institutions in Europe, and to bring back with him a most interesting foreigner, himself deaf and dumb, as an assistant in this new and arduous department of education. These expenses have been almost entirely paid by the citizens of Hartford, and all of them from funds raised within the State. The funds which have since been contributed in some of the larger towns of the neighboring States, furnish an income adequate only to the support of a very small number of pupils; in applying which the directors feel themselves bound to have a reference always to the wishes of the subscribers residing in such towns, with whom they will speedily communicate on this subject. The donation made by the State of Connecticut will be directed in its proper channel, as soon as it is ascertained, whether it was intended to constitute the commencement of a fund for the relief of the indigent deaf and dumb; or to be used for this object, as the exigencies of the Asylum might require. So that at present no provision can be made for charity scholars from places which have not furnished funds for this object.

A candid public will, it is hoped, duly understand and appreciate the correctness of such a course of procedure, especially, as the want of funds has not arisen from the want of exertions which have been faithfully made for several months past. The future more ample patronage of the benevolent will it is hoped enable the Asylum to erect suitable buildings, and to conduct its concerns upon a scale which will make it eminently and extensively useful, especially to such of the unhappy, (and very many such there are) as have added to their other affecting calamity, that of poverty; and this barrier may even now be removed, if the towns in which such unfortunate reside will contribute the sums necessary for their education and support. In fixing the amount of these sums the directors have adjusted it at a rate far below what the past expenditures of the institution and its future current expenses would justify, trusting to a kind Providence in some way or other to make up such deficiency, and to that Being, who hath the hearts of all men in his hands, that He would raise up in the places and neighborhood where they reside benefactors for the poor deaf and dumb.

The term of time necessary for the instruction of a pupil in the common elementary parts of education will be from three to six years, according to age and capacity; such a period has been found absolutely indispensable at the European institutions, nor will it be deemed long when it is considered, that more than this is spent for the same object by those children who are in possession of all their faculties. The improvement of pupils would be much accelerated, if before being sent to the Asylum they could be taught to form and join the letters of penmanship legibly.

Many applications have already been made for admission, and it is expected that the first class will speedily be filled up, after which

none can be received until the ensuing year.—Future applications must be made by letter (post paid) to the undersigned Committee, who in answering and complying with them will always have regard to priority in point of time.

TERMS AND CONDITIONS.

1. The Asylum will provide for each pupil, board; lodging; washing; the continual superintendence of health, conduct, manners and morals; fuel, candles, stationery and other incidental expenses of the school room; for which, including tuition, there will be an annual charge of two hundred dollars.

2. In case of sickness the necessary extra charges will be made.

3. No pupil will be received for a less term than one year, and no deduction from the above charge will be made on account of vacations or absence except in case of sickness.

4. Payments are always to be made one quarter in advance, for such pupils as reside within the State, and six months in advance, for such as reside without it, for the punctual fulfillment of which satisfactory security will be required.

5. Each pupil, applying for admission, must not be under nine years of age, of good natural intellect, free from any immoralities of conduct, and from any contagious or infectious disease;—a certificate of such qualifications will be required, signed by the clergyman of the place in which the pupil resides or by two other respectable inhabitants.

By order of the Directors.

MASON F. COGSWELL, } Committee,
DANIEL WADSWORTH, }

JEWISH CONTRIBUTIONS.

Extracted from the very interesting Narrative of Capt. James Riley, lately published in this city by T. Longworth.—Page 405.—Nile's Week-Reg.

I learned from Ben Nahory, Mr. Willshire's interpreter, that a Priest had arrived from Jerusalem to gather the tribute paid by all the Jews in Barbary, towards the support of the few Jewish Priests who are permitted to reside in Jerusalem, by paying a tribute to the Grand Seigneur, or Sultan of the Turkish Empire, for the purposes of traffic. This is called a voluntary contribution for the support of Jerusalem. All the Jews in these countries believe that their nation is one day to sway the sceptre of universal dominion, and that Jerusalem must be kept as a kind of possession until the time arrives predicted by their prophets, when the little stone is to be cut out without hands from the mountain of Jerusalem, and is to fill the whole earth. This and other predictions, constantly and adroitly handled by the crafty priests, together with the miseries inflicted on the Jews in Barbary by the merciless Moors, tend to nurse their national superstitions, and render them completely subservient to the will of those who are considered their Spiritual Guides, and who rob them without mercy, under the pretext of applying the money to good purposes.

A schooner arrived at Gibraltar under the English flag, though a Genoese vessel, as the Barbary powers were at war with Genoa; she brought a cargo of dry goods, iron, steel, cotton, &c. to Ben Zogury, a Jew; one of his sons came passenger in the vessel; his name was Elio Zagury. He was a young Jew; was dressed in the European fashion, had been educated in England and spoke the English language fluently. As soon as he had seen his father he called on Mr. Willshire, and to see me; expressed great joy at my deliverance, and invited Mr. Willshire, myself, and Mr. Savage to dine with him at his father's the next Saturday. The invitation was accepted, because I wanted to learn some of the Jewish customs, and get acquainted with the priest from Jerusalem, who was a guest in his father's house. On our arrival there, I was presented to the Priest; he was a man of middling stature, dark complexion, short hair, and a most venerable, manly beard, that reached down nearly to his middle or girdle; his dress was a brown striped mantle, that buttoned close round the neck, and fell loosely to his feet, on which he had a pair of black slippers, down at the heel, as is the custom of Moorish Jews; his head was covered with a camblet colored turban, very high; in his hand he held a string of very large beads, which he was continually counting or telling over: his mantle was girt above his hips with a brown silk girdle, that took several turns round him, and was about six inches wide. I accosted him in Spanish, which he spoke very fluently, and made inquiries of him respecting the present city of Jerusalem and its inhabitants. From his answers, (as he was very intelligent,) I learned that Jerusalem now contains thirty thousand Turks; and twenty thousand Jews, Armenians and Greeks; that a very brisk trade is carried on there, principally by Jews, between it, Persia, Constantinople and Jaffa, which Jews are permitted to reside there and trade, on paying a tribute to the Grand Seigneur; that the language mostly spoken by the Jews at Jerusalem is the Spanish; that there is a convent of Christian Monks near it, containing a number of St. Francis's order.

The name of this priest was Abraham-ben-Naasar; he said he should get about twenty thousand dollars from the Jews in the Moorish dominions, and carry the amount of contributions in gold, embarking again at Tangier for Gibraltar, where he should deposit the money while he went to England, France, Holland and Germany, for the same purpose; that there were six more associated with him on the collecting expeditions; one of them had gone to Alexandria and other parts of Egypt, to collect from the Jews there, from whence he would return by way of the different islands in the Archipelago. One had sailed for Tripoli, who would take money from the Jews there and at Malta; thence to Italy and back; one had gone to Tunis, and its various towns, and would go from thence to Sicily and Sardinia and back; one had gone to Algiers and the towns in that regency; and would go from thence to ancient Greece, including Venice and that part of Germany bordering on the Venetian Gulf; one had gone over land to Russia, and would meet him in Germany, after passing through Poland, Sweden, Denmark, Prussia, &c. I wished to have an estimate of the sums likely to be collected in all those places, and then he began to be a little reserved. However, after considerable conversation and solicitation, he one day gave me what he stated to be the amount of collections as per the last returns of 1813, which he had with him in Hebrew, and I set it down as he interpreted, after he had first brought the several sums into Spanish dollars; it made up the eighty thousand dollars; this was exclusive of the expenses of collecting and travelling out, and returning again to Jerusalem. Many individuals of the priests also came from Jerusalem to Barbary, begging on their own account. Out of this fund a yearly tribute is

paid to the Grand Seigneur, besides impositions in the form of presents to the Turkish officers; and the remainder serves to support the priests, who are very numerous in Jerusalem, and for commercial purposes. Thus the superstition and credulity of the ignorant Jews in all Europe and Africa, as well as in Asia are made subservient to the purposes of the priests and elders of that singular people, who still reside, by permission at Jerusalem.

The priest asked me many questions respecting America, of which he knew but very little, and thought I had put him right in regard to those points, and informed him that we had many Jews in America, where they enjoyed every kind of privilege in common with people of other religions; that they could hold landed estates, &c. and that many of them were very rich, he declared that as soon as he should have finished his present tour, which would still detain him more than a year, he would try to obtain leave to visit America, and collect the dues there. I informed him that our Jews were not so superstitious, nor in such bad repute, as those in Africa or Europe, where they were looked upon as a set of sharpers and villains; "That may be," said he, but if they are Jews, they must conform to the laws of Moses, and must contribute towards the support of those of their nation who reside in the Holy Land, in order to be ready for the future conquest of Jerusalem, which would be the fulfillment of God's promise to his holy people."

MASSACRE AT NEW-ZEALAND.

London, Dec. 30.—A vessel named the Brothers, brings a melancholy account of the massacre of several of her's and the Trial's crew, by the New-Zealanders, at Trial Harbor, at the estimated distance of one hundred and fifty miles south east of the Missionary Station at the Bay of Islands, being between the river Thames and Mercury Bay. The Trial sailed from Sydney on the 23d of May, for the Marquesas, intending to call at New-Zealand, and there join the Brothers, which had a few days previously taken her departure for that place, chiefly for the purpose of collecting flax. They remained a month at the Bay of Islands, and from thence adopted a south easterly course, trading with the natives as they went along. Making a short stay at a harbor which did not appear to have been before frequented by any Europeans, they named it Trial Harbor, and received very friendly treatment and a promise of having a quantity of flax provided against the return of the vessels. They went towards Cook's Straits, and after running down a considerable extent of coast, they returned to Trial Harbor, which proved a scene of carnage. The natives appeared no less friendly than before, but not having procured the flax according to their promise, Mr. Hovell and Mr. Burnett prepared for quitting the place. They designed sailing thence on Monday 21st of August, but were attacked on the noon of the preceding day, and the decks of both vessels taken possession of by an immense number of the natives.

Mr. Hovell's account of the transaction, states, that at half past 12 o'clock, A. M. he observed a number of canoes alongside both vessels, but that from the friendly terms he was on with the chiefs and natives, he had no suspicion of any design against the vessels, both of which were prepared with boarding nets, through the interstices of which they bartered their commodities with the Islanders. The Trial's crew were down at dinner: Mr. Hovell was on the quarter deck, folding a mat with a friendly chief; the latter, on some signal supposed to have been given by the former, sprung upon Mr. Hovell with his club, and struck him on the back of his head; he reeled, half stunned; a second blow was aimed at him, which he avoided by rushing forward and precipitating himself down the forecastle hatchway. The assailants now crowded upon the upper deck, of which they had obtained complete possession, while several who had intruded themselves between decks were opposed by the people and killed. Those above tried to ship the main hatch, in order to shut the crew below, but to prevent this, two men were stationed at the hatchway, who kept them off with their muskets. Their numbers increased, and a rush was momentarily expected. A constant fire was kept up from below, and the natives all crowded on the quarter deck to keep clear of the firing up the hatchway. The cabin skylight afforded an opportunity of firing upon them there, the occasion was embraced, and two discharges drove them off the quarter deck. They were astonished and confounded at the unexpected attack through the skylight, which was fatal to several; they ran forward, still determined, however, to persist in their attempt of capturing the vessel. In passing forward they were again fired at from the hatchways; but at this critical moment, arrived Jacky Warry, a native, who had before belonged to the Trial, and by his directions to cut the cables of the two vessels, the crew were reduced to the last extremity. They soon drifted ashore, and the assailants, to avoid the firing, crowded in and about the long boat. All appeared lost; yet to avoid the horrors of falling alive into the hands of the assailants, the crew came to the resolution of blowing the vessel up, and involving their enemies, in their own destruction. Desperation redoubled exertion, and a steady discharge of seven muskets at one volley drove them overboard, and thus the crew regained the deck, of which the enemy had possession four hours. They now saw the Brothers within half a cable's length also aground, with upwards of one hundred natives on the deck. The Trial's swivels were now employed in aid of her musketry, and soon cleared her. Mr. Burnett and his people regained the deck of the Brothers, from whence they also had been driven, and a joint fire was kept up as long as the natives were within its reach, which did considerable execution. Mr. Burnett's report of the affair states, that at half past 12 o'clock, he heard a shout from the Trial, and immediately his own decks were crowded with natives who had been previously alongside his vessel, that he was instantly aware of the intended assault, and seizing a musket, shot one of the most forward, Mr. John O'Neal, mate of the vessel, and a native of New South Wales, for some time defended Mr. Burnett against the attacks of several adversaries, with an empty musket; he was himself attacked, and fell overpowered by numbers. Thomas Hayes was thrown wounded into a canoe and killed on the shore. Joseph Marsden and George Halligan, the former wounded, jumped overboard, and were protected by a chief's wife; the latter rejoined the vessel, and supposed Marsden, who did not return, to be still alive. William Morgan, a boy was wounded, as was also Mr. Burnett, though not badly; and the next morning the two seamen who had been unfortunately killed on board the Brothers were interred. On board the Brothers were killed Matthew Jackson, an European, and Tetia, a Pomotou native; and Christopher Harper, wounded.

NAVIGATION LAW.

AN ACT concerning the navigation of the United States.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That after the thirtieth day of September next no goods, wares, or merchandise shall be imported into the United States from any foreign port or place, except in vessels of the United States, or in such foreign vessels as truly and wholly belong to the citizens, or subjects, of that country of which the goods are the growth, production or manufacture; or from which such goods, wares, or merchandise can only be, or most usually are, first shipped for transportation: Provided, nevertheless, That this regulation shall not extend to the vessels of any foreign nation which has not adopted, and which shall not adopt, a similar regulation.

Sec. 2. And be it further enacted, That all goods, wares, or merchandise, imported into the United States contrary to the true intent and meaning of this act, and the ship or vessel, wherein the same shall be imported, together with her cargo, tackle, apparel, and furniture, shall be forfeited to the United States; and such goods, wares, or merchandise, ship, or vessel, and cargo, shall be liable to be seized, prosecuted, and condemned, in like manner, and under the same regulations, restrictions and provisions, as have been heretofore established for the recovery, collection, distribution and remission of forfeitures to the United States by the several revenue laws.

Sec. 3. And be it further enacted, That after the thirtieth day of September next, the bounties and allowances now granted by law to the owners of boats or vessels, the officers and at least three fourths of the crews of which shall be proved to the satisfaction of the collector of the district where such boat or vessel shall belong, to be citizens of the United States, or persons not the subjects of any foreign prince or State.

Sec. 4. And be it further enacted, That no goods, wares, or merchandise, shall be imported, under penalty of forfeiture thereof, from one port of the United States to another port of the United States, in a vessel belonging wholly or in part to a subject of any foreign power; but this clause shall not be construed to prohibit the sailing of any foreign vessel from one to another port of the United States, provided no goods, wares, or merchandise, other than those imported in such vessel from some foreign port, and which shall not have been unladen, shall be carried from one port or place to another in the United States.

Sec. 5. And be it further enacted, That after the thirtieth day of September next, there shall be paid a duty of fifty cents per ton upon every ship or vessel of the United States, which shall be entered in a district in one State, from a district in another State, except it be an adjoining State on the sea coast, or on a navigable river or lake, and except also it be a coasting vessel going from Long-Island, in the State of New-York, to the State of Rhode-Island, or from the State of Rhode-Island to the said Long-Island, having on board goods, wares, and merchandise taken in one State to be delivered in another State: Provided, That it shall not be paid on any ship or vessel having a licence to trade between the different districts of the United States, or to carry on the bank or wharf fisheries more than once a year: And provided also, That if the owner of any such vessel, or his agent, shall prove to the satisfaction of the collector, that three fourths at least of the crew thereof are American citizens, or persons not the subjects of any foreign prince or State, the duty to be paid in such case, shall be only at the rate of six cents per ton; but nothing in this section shall be construed to repeal or affect any exemption from tonnage duty given by the eighth section of the act entitled "An act to provide for the establishment of certain districts," and therein to amend an act entitled "An act to regulate the collection of duties on imports and tonnage, and for other purposes."

Sec. 6. And be it further enacted, That after the thirtieth day of September next, there shall be paid upon every ship or vessel of the United States, which shall be entered in the United States, from any foreign port or place, unless the officers, and at least two thirds of the crew thereof shall be proved citizens of the United States, or persons not the subjects of any foreign prince or State, to the satisfaction of the collector, fifty cents per ton: And provided also, That this section shall not extend to ships or vessels of the United States, which are now on foreign voyages, or which may depart from the United States, prior to the first day of May next, until after their return to some port of the United States.

Sec. 7. And be it further enacted, That the several bounties and remissions, or abatements of duty, allowed by this act, in the case of vessels having a certain proportion of seamen, who are American citizens, or persons not the subjects of any foreign power, shall be allowed only in the case of vessels having such proportion of American seamen during their whole voyage, unless in case of sickness, death or desertion, or where the whole or part of the crew shall have been taken prisoners in the voyage.

H. CLAY.

Speaker of the House of Representatives.

JOHN GAILLARD,

President of the Senate, pro tempore.

March 1, 1817.—Approved,

JAMES MADISON.

DEATHS.

In London, the infant children of Mr. Stalard, painter, and Mr. Seymour, grocer, of Chichester. The parents of the children were both married on the same day, each acting as bride-maid for the other. A few hours only differed in the birth of both children, and not an hour in the time of their deaths.

At Vevey, Indiana, Feb. 26, Mr. Smith Caldwell, leaving a wife and several children. He was shot through the body, by Jesse Murphy, who is in custody for trial.

In Baltimore, Hon. Joseph Hopper Nicholson, aged 47, Chief Judge of the 6th District, and Judge of the Court of Appeals—formerly a distinguished Member of Congress.

In Prince George's County, Archibald Van Horn, Esq. of the Senate of Maryland, and formerly Member of Congress.

In Auburn, (N. Y.) Jabez Bradley, Esq. of Genoa. He hung himself with a cord which he had carried with him for some weeks—Verdict insanity. Also, Mr. Horace Rathbon, by taking a large quantity of opium, while confined in gaol for debt.

In Springfield, (Vt.) Hon. Simon Stevens, aged 80. He was the first man who marked the first tree on the W. side of Connecticut River and Crown Point Road—and was the first member of the Provincial Congress at Vermont.

In Exeter, (N. H.) after a long and tedious sickness, Miss Caroline Odlin.

In Providence, Mrs. Catharine, wife of Mr. Jos. James, aged 59.

Copartnership For sale.

THE subscribers have formed a partnership in business under the firm of
W. F. J. DAMON & CO.
for the purpose of transacting Commission business, and tender their services to the public.

W. F. J. DAMON
N. L. DAMON
400 boxes No. 1, 2, and 3
50 bags Shells; 50 m. Spanish
70 tons Logwood.

Exchange on Charleston, S. C. at 100

FOR CHARLESTON, S. C.
The packet sloop NATVIA, Joseph
master, having the most of her cargo
on board, and having good accommodations
ply to the Master on board, opposite
Central-Wharf, (North side) or to Long-
lan, No. 41, or W. F. J. Damon & Co.
Long-Wharf.

Printing Ink.

W. & E. COVERLY, No. 11,
hill, have received and offer
400 lbs. No. 1,
700 " " 2,
1100 " " 3,
1800 " Newspaper INK.

The above is put up in strong kegs
weighing 15 to 20 pounds each, and
transported 200 miles by land with
orders will be immediately attended
the Ink forwarded without delay.
N. B. A liberal credit given, or
for Cash.

SHAWLS.

FOR Sale by HENRY CORNELL,
opposite the Old-South Church, No. 1,
do. Silk and Cotton do.; Silk and
Mourning do. Cassimere do. Mar-
for Misses) Cotton Middles; do. for
March 25

Light Imitation Shawls.

JOSIAH DOW, up stairs, Cor-
square, will open this day for sale
a case fashionable Imitation Shawls,
at uncommon low price of one dollar
cents each.

Please to Notice.

SAMUEL KIDDER is happy
to inform the inhabitants of Charleston
vicinity, that he has been enabled to
his business as Agent at his former
downtown Stand under Washington
town, Massachusetts, where he de-
complete assortment of Goods.

Medicine.

Also—Roman and Oil Vitriol and
phur, will be kept constantly for sale
or small quantities Tartaric Acid, Sul-
equal in flavor to the fresh Lemonade,
of which will make as much Pure
ade, as a box of good Lemons, and
pound—Portable Lemonade and Soda-
water, and Moore's Essence of Lemon-
Hooping Cough, &c. Ship's Medicine
put up carefully, and with suitable
Physicians' prescriptions attached.

Particular care. The smallest
acknowledged. Physicians and
from the country will find it
to call as above.

The public are respectfully in-
every article, simple and compound,
above Store, is pure and unadulterated.
As S. K. has had twenty years expe-
the line of his profession, during
has made it his study to perfect
his branches; and has received the
regiment from the inhabitants of
and its vicinity, for which he de-
acknowledgements—He solicits
himself he shall receive a continu-
patronage.

School for Young Ladies.

In School-Street, Boston.
MISS EATON would be happy
to inform the Public, that she
Quarter will commence on Tuesday
She would also give notice, that
ters will assist her in the school,
who are disposed to pursue a
respectfully solicited to make
vious to that time; as, for ob-
is important that Scholars should
and pursue their studies collected
Terms—Plain and Ornamental
English Grammar, Geography, the
the Globe, Arithmetic, including
branches, from 5 to 85 per year.
Rhetoric, Composition, History, &c.
Maps, 95—Drawing and Painting
the above branches, 125.

English Grammar.

MR. HIXON respectfully in-
forms the Public, that he has
struct Youth in the science of En-
mar, on the late improved gram-
ocular demonstrations with
—illustrated through the medium
The idea of teaching Grammar
may appear ridiculous to some
masters who have been long
teaching, are sensible of the want
to illustrate the principles of Gram-
of the different parts of speech, &c.
has been employed for months in
the Grammar to memory. It is
possibility that a child should
the definition of a part of speech
have any idea of its connection
of speech; but if we begin by
the office of one word, then
with others, the student ac-
the propriety of it, and soon
is not only a useful, but an interest-
Mr. Hixon keeps his school un-
o'clock in the morning until
ing, in a room in rear of Messrs.
Shoe Store, opposite the Old-South

American Society.

MEMBERS of the American
Educating Free Youth, &c.
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Feb. 4. Treasurer, 10

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